

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESKE.

NEPHI.

One of the most striking peculiarities of the Book of Mormon, which it has in common with the Scriptures is, that without giving a direct description of its acting characters, the reader obtains nevertheless so clear and distinct a conception of the various persons, that each of them becomes as it were a living witness of its truth, and conviction of its authenticity steals upon the mind of the reading sceptic in spite of himself. This feature will be observed right in the beginning of this great book in the character of Nephi, the Prophet.

If we find a slight indication of his personal appearance in the remark made by himself, that although yet very young, he was large in stature and of great strength, we are otherwise aware of his bodily strength and robust health, by his endurance through all the unceasing trials and tribulations he was subject to from the beginning of his career to the end; and if we behold him at times going forth with the unflinching fortitude of

a hero in battle to execute some commandment of God that required the nerve of a man, we see him on other occasions as gentle as a child, forgiving at once his repentant brothers the insults and abuses they had heaped upon him. The even temper which this great servant of God manifested throughout his whole career, in so glaring a contrast with the passionate outbursts, violent actions, and consequent humiliations of his brothers Laman and Lemuel, forces upon us the conclusion that his mode of living, his food and his habits, were so regulated as not only to be in accordance with the laws of nature and the strictest principles of temperance, but were also in conformity with the directions of the Holy Spirit, making his mind, his body, his will and inclinations so entirely subservient to the will of his heavenly Father, that nothing was suffered to prevent him to perceive, at any moment, the whisperings and directions of the Spirit of God.

Like Joseph, Samuel, David, and other Prophets and servants of God,

so Nephi was instructed in early youth in useful sciences, and having a sound mind in a sound body, soon outreached his brothers not only in the mere amount of learning, but also in the comprehension of the great ultimate aim of all knowledge—God. Hence we see him alone among his brothers, turning to the Lord in humility, which resulted in the testimony he received for himself, that his father spoke by the Spirit of God, which gave him influence over the honest heart of his brother Sam, to whom and others in future he remained a teacher of righteousness, a benefactor, a Prophet, and a father to the end; even his own father selects him, in preference to all his other children, to execute the first mission in the new dispensation just then commenced.

A man like him, who, notwithstanding his rare attainments and comprehensiveness of mind, retained so remarkable a humility and childlike faith as we notice in all his words and actions—who, although of a strength and power of character that carried him triumphantly through all the adversities and vexations of his changeable life, proved himself, nevertheless, always a willing and self-denying in-

strument in the hands of his Maker; a man who, being so far ahead of his companions in light and power, never yielded to the temptations of vanity and pride, nor for one moment used his influence for his own aggrandisement, such a man could not but reach finally that height in the scale of beings, where he was considered worthy to see in visions the future of the kingdom of God, to have angels come to him to bring him messages from on high, to have a body capable to break the chains of his enemies, and to be invulnerable to the attacks of the destroyer; and, really, we do not observe in the progress of his life a slackening of his energies, but Nephi, the aged, rejoices with the enthusiasm and fervor of a youth in bearing the testimony of the coming Christ, and during all the fifty-five years of his labors as a Prophet, we see him enjoying the confidence and affection of the faithful and honest in heart of his people, and he leaves this place of action apparently not because he had become too weak for its requirements, but because he had grown strong and great enough for a more exalted sphere.

FRUITS OF FAITH.

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“These signs shall follow them that believe.”

Many of the Scripture readers of the present day have the erroneous impression stamped upon their minds, that Jesus and his Apostles laid the foundation of the Church of Christ by going about from city to city, from village to village, to work miracles, to show signs and wonders among the unbelievers to convert them to their divine mission, and not by the preaching of the Gospel of the kingdom—faith, repentance, and signs following.

Ever since Joseph Smith has declared unto this generation that he had received the Apostolic Priesthood by a divine ordination, the cry has been from all the hiring priests, “if you have received the same power as the ancient Apostles, why not do the

same as they did, go about healing the sick, raising the dead, &c.; they did it without asking any faith in the people, and if you do the same, we will believe in you.” That sounds very much like the Scribes and Pharisees, when they used to say, “Master, show us a sign that we might believe.” If the signs were intended to make believers, there was a good chance for Jesus, but he rather declined the offer.

But to the question, was it by working miracles or by preaching the Gospel of the kingdom, that Jesus and the Apostles made converts? According to the history which we have, many believed in the words of Jesus and the Apostles, and signs followed them, which signs caused many others

to marvel and to believe in Jesus; but we can find a marked difference between the two classes of believers, the last-mentioned were those that were fed by thousands on loaves and fishes, but when Jesus commenced to teach principles by which they might be saved, they turned their back upon the kingdom.

When Jesus asked the true believers if they wanted to follow them, the answer was, "Lord, whereshall we go, for thou hast the words of life." If we examine the teachings and the labors of Jesus and the Apostles minutely, we will find the first part of their labors, in all their travels, was preaching the Gospel of the kingdom, and the signs were to follow them that believed. The first opening of the Gospel dispensation was the mission of John the Baptist. What miracles did he perform? Not any, yet thousands believed, repented, and were baptized by him and his disciples. These were taught that the kingdom of heaven was nigh at hand, hence they were anxiously looking for the Messiah to come.

He came and was baptized by John. After he had about forty days' private schooling in the wilderness, he came and commenced his labors. What did he do? Did he call the people together to show a great and mighty miracle, to give him a great name? Verily, no. See Math. iv, 17, "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." Was he not as able to make converts without miracles as was John the Baptist? Yes. See Math. iv, 23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom." What followed? Why, "healing all manner of sickness among the people." That looks like signs following the believers. Great multitudes gathered to him, and he continued to teach them to have faith in God, as we have a very striking example in his sermon on the Mount, when he said, "Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you;" but, says he, when ye do ask, you must believe that you shall receive, for the Lord is more willing to give

than we are to ask. For example, Math. viii, 2, "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." He was made clean. If the Lord wanted to make converts by miracles, is it likely that he would charge him not to tell anybody who had healed him.

Another came to Jesus, a centurian, in behalf of his servant, who was sick of the palsy. Jesus was ready to go with him, but the centurian said, "my house is not worthy to receive thee, but say the word only, and my servant will be healed." It was so. The Lord marvelled, and said, "I have not found so great faith, no, not in Israel." In this case, as in many others, we can learn that the Lord is willing to accept the faith of one for another, as a master in behalf of his servants, parents in behalf of their children, or friends or relations in behalf of those possessed of evil spirits, as we have many instances in the Scriptures. It is true that the Lord Jesus had faith and power to do mighty miracles in and of himself, but in all cases that we have on record, when individuals required blessings, he demanded faith in the parties applying, as in the case of the two blind men who came to ask for their sight; he asked them if they believed he was able, and they said they did, then, said he, Be it unto you according to your faith. The same with the father of the child that was possessed with the evil spirit, Jesus said, if you can believe, everything is possible to him that believeth. If the Lord did heal the sick, give sight to the blind, and speech to the dumb, without faith or merit in the receiver, why should he demand faith in others before he would grant a blessing unto them? And if the Lord did bestow such blessings on those who believed in him in one age, why not in this age? But we have examples that Jesus and the Apostles complained that they could not perform miracles on account of unbelief. See Mark vi, 5, 6, "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief." But what did he do to get them to believe, was

it working miracles? No, for he could not work them there, but he went about the villages, teaching the people to have faith. As Paul says, faith cometh through hearing the word of God, and not by seeing miracles, but signs or miracles following the believer, confirms him more in the truth.

Jesus called Twelve Apostles, and sent them out (Mark vi, 12). What did they do when they went out, was it to work miracles? No friends, they, like their Master, went out and preached that men should repent, and then the signs followed them that believed. As it was previous to the death of the Lord, so it was after his resurrection, only he extended the mission of the Twelve from the house of Israel to all the world, but the blessings and the terms of salvation were still the same, as we can see in Mark xvi, 16. "Go ye into all the world, and preach the Gospel to every creature;" not as the world will have it, go and do miracles to every creature that they might believe; but those that believe your testimony, baptize them, not as the apostate Christians will have it, sprinkle little babes, and they shall be saved. It is true the innocent babe will be saved, not because he is sprinkled, but because he is innocent. "And these signs shall follow them that believe." How positive and plain these words are. Is it possible that our Lord and Savior made a mistake in this promise, that he only intended for the signs to last but for a short time, then they would cease? According to the testimony of Peter, it seems that he understood him the same as Mark, for Peter said on the day of Pentecost, in answer to the cry, What shall we do? "Repent and be baptized for the remission of your sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto as many as the Lord our God shall call." I wonder if the Lord does not call in our day? If he does, the signs should follow them that obey the call.

When the Apostles met with one accord on the day of Pentecost, after having been clothed with the power of God, the Holy Ghost, how did they prove to the great multitude that Jesus, whom the Jews had crucified,

had been resurrected? Was it by raising the dead, or by doing some other great miracle? Scripture answers No, but through preaching the Gospel, and in those days three thousand were added to the Church by baptism. But some might think that the gift of tongues which was displayed so greatly on that day, was a miracle to convince them. I doubt it very much, for many of those present thought that the speakers were drunk. It was nothing less than the word of God through his servants that convinced the people. If we were to follow the footsteps of the Apostles, (and many others that were sent) in all cases, they preached the word of God to the people, signs and wonders followed them. But some might be ready to ask, what is the reason that the signs do not follow the Christian churches of this day, for they believe in the Lord Jesus, and some have been baptized by immersion. It is not for want of honesty of heart in thousands who have obeyed the different creeds of the day, but for want of God's authority in the ministers to go out to preach, and to administer in the ordinances of the Gospel, as the Apostle Paul said, how can they preach unless they are sent. Who is to send? The Lord. Who has sent the tens of thousands that are living on the fat of the land and the earnings of the poor, and are making merchandise of the souls of men, by teaching the doctrines of men and devils, for every doctrine that is contrary to the doctrine of Christ, is of men or devils. Can it be possible that God and his Son, Jesus Christ, hath sent them? No, my friends, they have taken the responsibility unto themselves, they have hired out for the highest wages, they teach the doctrines that tickle the ears of those who have engaged them, and if they get a chance of more wages, they will jump at the offer, at the sacrifice of honor and conscience, to preach a different doctrine. By their pious, long faces, like unto the Pharisees of old,—with this difference, they take the name of our Lord and Savior as a cloak,—the world are deceived. Is it likely that the signs of the Gospel can follow such churches? No; but they have the signs of the

opposite, hatred to the truth, discord, contention, strife, malice, and are all in confusion. As Jesus said, a house divided against itself cannot stand, but they say that they can stand, and all be saved. They all cry peace, peace, but soon a sudden destruction will come upon them.

When Joseph Smith came forth to usher in this last dispensation of the fulness of times, he came like unto his Master and the Apostles of old, crying repentance, and baptism for the remission of sins, laying on of hands for the reception of the Holy Ghost, signs following the believers. The blind have received their sight, the deaf their hearing, the dumb their speech, and the sick have been healed among all nations as far as the Elders have gone. To-day they are a living monument of truth, unequalled in the

world for unity, love, charity, virtue, purity, industry, sobriety, and humility. They rather suffer harm than do harm, which are the fruits of the Spirit of Christ. Although spoken evil of by rulers of nations, legislators, lawyers, doctors, editors, as well as the hireling priests of the day, this only goes to confirm the truth, as Jesus said, because I have chosen you out of the world, the world will hate you, if you were of the world, the world loves his own. Woe unto you when they speak well of you, but blessed are ye when they lie, and speak evil of you. How plain are all the signs that was to follow the true believer, the outward as well as the inward signs, which the world knows but little of.

ELIAS MORRIS.

MINUTES OF THE BIRMINGHAM ANNUAL CONFERENCE,

HELD IN THE ODD-FELLOWS' HALL, TEMPLE-STREET, AUG. 25, 1867.

(Reported by Elder Joseph Grainger.)

There were present on the Stand—Elders Franklin D. Richards, President of the European Missions; C. W. Penrose and W. B. Preston, from the Liverpool office; Aurelius Miner, President of the Manchester District; James McGaw, President of the Nottingham District; Moses Thatcher, President of the Birmingham Conference; Richard Benson, President of the Preston Conference; Edwin Walker, President of the Sheffield Conference; Isaac Kimball, President of the Leicester Conference; Joseph Lawson, President of the Herefordshire Conference; Isaac Alldridge, President of the Staffordshire Conference, and Samuel Southwick, President of the Norwich Conference. Heber Young, Travelling Elder in the London Conference; Nathan Baldwin, Travelling Elder in the Staffordshire Conference; James Stuart, Zebulon Jacobs, Henry C. Jacobs, and Henry J. Moore, Travelling Elders in the Birmingham Conference.

Half-past 10, a.m.

The choir sang "The morning breaks," &c. Prayer by Elder A. Miner. Singing by the choir.

Elder Moses Thatcher, in a few introductory remarks, congratulated the Saints upon the pleasant circumstances with which they were to-day surrounded, and called upon the young Elders laboring in the Conference to report their respective districts.

Elder Stuart in reporting his labors in the Ashted, Walsall, Willenhall, Chasetown, and Darlaston Branches, said he was proud to labor amongst a people whose worth could be judged not only from the financial accounts of the Branches, but from every action of their lives. Out door preaching had been attended to with good success, and the Saints were striving to lay a foundation for their future emancipation from this land of confusion and ignorance, to the Zion across the seas, where they could more fully assist in building up the kingdom of God.

Elder Zebulon Jacobs said it was with peculiar feelings that he stood before so large a congregation. He had recently left his home in the mountains, to come and teach the principles of the Gospel. Some of the Saints he found rather cool, but by the blessings of God he had been enabled to induce such to do better. The Saints where he labored were a good people, and the servants of God were not backward in bearing testimony to the truthfulness of this great work. He concluded by exhorting the Saints to press forward.

Elder Henry Moore said the Saints as a whole felt well, and manifested a great desire to do their duties; they received the servants of God kindly, and wished to see them again. He had visited his friends and relatives at Wolverhampton, who also received him well, and he wished to say that he was on hand to do all that was required of him by the servants of God.

Elder Henry C. Jacobs said it was a pleasure to him to bear testimony that he was engaged in the great work which God had set up never more to be thrown down. It was a source of pleasure to know that the Saints as a whole were living to the best of their ability, and he felt it to be his duty, which was a pleasing one, to go amongst them, teaching them to live their religion, and also striving to bring back those who had in part fallen from the faith. He concluded by praying that God's blessings might attend our labors.

Elder Moses Thatcher read the Financial and Statistical Reports of the Conference for the half year ending June 30th, which were accepted as being very satisfactory. He said that he could report his labors with pleasure, for he had never labored amongst any people with more satisfaction, than amongst the Saints of the Birmingham Conference. They had everywhere, and on all occasions, received him with warm expressions of kindness. They were united and harmonious, and were striving diligently to live up to the light of the Gospel. He spoke commendably of the young Elders who had been sent to labor with him. Said it was truly gratifying to witness their readiness

to bear testimony to the people of the world, or to instruct, counsel, and cheer the hearts of the Saints. The Branch Presidents and local Priesthood had also worked zealously, and had gained the esteem and merited the praise of their brethren. Their testimonies had been heard, and people began to see that we were not the ignorant people that we had been represented. There had been some excitement in the world recently, about the reported "split up" in Utah; but if the world had understood and known what we understand concerning all such matters, they would not so readily allow themselves to be concerned about such reports. Said he would rejoice to see the same unity, strength, and power existing in the world, that he knew existed in Zion. The Saints need not fear, there it was peace and happiness, and the people were rejoicing in their holy religion.

President Franklin D. Richards denied, in the most positive language, that such a thing was known in Utah as a "split up" amongst the "Mormons." He said it sometimes occurred that people got tired of doing right, and wanted to quit the company of the Saints. This is all that happened in the shape of a "split up," and all that was likely to happen. It had been reported in the newspapers that Elders Orson Pratt, Orson Hyde, and Amasa M. Lyman had been cut off the Church, this was entirely untrue. He then presented the Authorities of the Church, who were unanimously sustained by uplifted hands.

Singing by the choir. Benediction by Elder W. B. Preston.

2 p.m.

Singing by the choir. Prayer by Elder James McGaw. Singing.

Elder Charles W. Penrose said it gave him much pleasure to meet with so many of his old friends with whom he had rejoiced in the Gospel in years gone by. The hymn that had been just sung said, "As thy day thy strength shall be," and being thus encouraged, he would endeavor to address them feeling his need of reliance on the Spirit of God. He was much pleased with the reports of the young brethren from Zion, and ap-

preciated the good and earnest spirit which they manifested. Our leader did not call men to go on missions because of their talents or intellectual endowments, but as the Spirit of the Lord guided him he sent forth the young and inexperienced as well as the old, irrespective of their acquirements, and they had always been sustained of God in fulfilment of the promise "as thy day thy strength shall be." Referring to the reported schism in the Church in Utah, he said he could bear testimony that there was never greater unity in the Church than at the present time, both at home and abroad. The Lord had promised that in these latter days the kingdom should not be overcome as in former times, but that it should never be thrown down nor given to another people, and had laid the foundation of it with a view of perpetuity, while He had also determined that every tree which he had not planted himself should be rooted up, and the Elders of Israel were banded together in a holy covenant, never to cease their labors until sin should be overcome, the truth be established, the kingdoms of this world become the kingdom of our God, and until every knee should bow and every tongue confess that Jesus was Lord, to the glory of God the Father.

He then showed the great distinction between this Church and all other religious denominations—viz., that it was established and is carried on by direct revelation from heaven. Showed that as universal Christendom had no communication with God, neither professed to have, there could be no authority among them to officiate in his name. He compared the authority, power, and doctrines of the ancient Apostles, with that of their professed successors, and showed the wide difference between them; proved that the Apostles held the same Priesthood as Christ had—namely, the Melchisedec Priesthood, which none of their pretended successors even claimed to have, and showed that the same Priesthood, power, and principles of ancient Christianity were in the Church of Jesus Christ of Latter-day Saints. Explained the principles of faith, repentance, baptism for the remission of

sins, and the laying on of hands for the gift of the Holy Ghost, and concluded by bearing testimony that God had spoken from the heavens to Joseph Smith, and through him had raised up this Church, referring to the miraculous power manifested in its establishment, and expressing his joy at knowing that his testimony found an echo in the hearts of all true Latter-day Saints, and that every truth-seeker could obtain the same testimony by obedience to the Gospel.

The choir sang, "We thank thee O God for a Prophet." Benediction by Elder Richard Benson.

6 p.m.

Singing by the choir. Prayer by Elder Samuel Southwick. Singing.

President Franklin D. Richards said, in rising to address so large a congregation, he desired the aid of the Spirit of God to enable him to do so profitably to all. The Saints in the Birmingham Conference appeared to be a body of good people, but it was necessary that they should improve, going on from faith to faith, growing by degrees in knowledge and in goodness, until their salvation should be perfected. We had learned the necessity for the birth of the Spirit. For whereas we knew the natural things of man by the spirit of man, we had found that the things of God could only be known by the Spirit of God. He would call the attention of the congregation to this latter day work, the building up of the Church, and the gathering together of a people to the vales of Utah, where there was a population of nearly 150,000 people gathered from many different nations, where at least 15 different languages were spoken, and yet among this great body of people, once differing so much in their habits and faith, there was such wonderful unity, peace, and happiness. There was no parallel to this in the history of nations. English statesmen had acknowledged that they could not have accomplished such a work as Brigham Young had done. These things had not been brought about by human power or education, for President Young, one of the greatest friends the world ever had, had but a few weeks' schooling

in his life. This work had been accomplished then by the power of God. Not that he admired ignorance in itself, but he wished to show the blessings of God which had attended the humble and unlearned who were faithful to his commandments. He then referred to the bitter trials and persecutions to which the Church in America had been subjected, all of which had resulted in a blessing to the Saints. The Saints in this country need not be discouraged at not having had to endure these things, for the time would come when all would be tried, until they would have to lean upon the Lord and trust fully in his divine power. He referred to the fact of over 50,000 Saints having emigrated from this country to Zion, which would have broken up any other society, but our congregations were still large, and the life and power of our faith were still manifest, which proved that divine power attended this work and sustained it.

He then related his experience in receiving the Gospel. His joy when he first heard it, and his fear that it was too good to be true, and how, by obeying the instructions of the servant of God, he obtained a testimony of its truth from God for himself. Referred to the statement which had been copied from paper to paper throughout England and America, that three of the Twelve Apostles had been excommunicated, and had caused a schism in the Church; said it was a base fabrication of a scurrilous sheet printed and circulated by our enemies to try to do us injury. There was no schism in the Church, and it was not true that those brethren had been cut off. It was true that from time to time some who were with us, but not of us, became dissatisfied and went away, and the Church was like every other living thing, accustomed at times to throw off its refuse particles, as the horse sheds his coat in the season thereof, becoming smoother and healthier by the operation, so the Church of God parted with that which was not necessary for its growth, but which had become dead and impure, leaving it purer, stronger, and better

in every way. The Queen of this realm, much as she was deservedly respected for her virtues, did not receive the manifestations of love and confidence from her subjects, which President Young received from the Saints in the Rocky Mountains. He could bear testimony that the kingdom of God was not divided, but that it would continue to grow until it would bear rule over all the earth, and the time for the accomplishment of this would not be so long as might be imagined, for God was working mightily in the earth, and would permit the wicked to destroy each other, while he would bless his people, and give them rule and dominion forever. The Saints would never leave those mountains until they returned to build up the centre Stake of Zion upon the scene of their former persecutions. When that should come to pass, the American nation would not be in a position to treat them as it had treated them before. The blood of innocence was upon the skirts of that nation, and it was dragging them down from the position which they formerly occupied in the family of nations, and the hand of the Lord would be against them until there was not a tongue to wag against the servants of the Lord upon all the consecrated land. He then referred to the doctrine of plural marriage, showed that it was a divine institution, and contrasted its effects in Utah with the beastly and degrading effects of monogamy, as seen among the nations of Christendom. Still it could not be practiced in this country with the present spirit that prevailed here, in consequence of the jealousy, quarrelling, and strife that would prevail, for it could only be practiced in purity and happiness, under the influence of the Spirit of the Gospel. He concluded by exhorting husbands and wives to be faithful to their marriage vows, children to be dutiful to their parents, and strangers present to seek to the Almighty God for a knowledge of the truth.

After singing by the choir, meeting was dismissed with benediction by President F. D. Richards.

Prosperity doth best discover vice, but adversity doth best discover virtue.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 26, 1867.

NECESSITY OF PRESENT REVELATION.

"SINCE," in the language of the Apostle Paul, "it has pleased God by the foolishness of preaching to save some," the question often occurs to the minds of the young Elders as to the best way in which this can be accomplished, upon what subjects they should principally dwell, or what line of reasoning or testimony they should adopt, in order to treat upon the vast subject of salvation, in the most straightforward and proper manner, so as to commend it to the consideration of well ordered minds in its most engaging and commanding aspect. It was with feelings of this sort that we first commenced our ministry, and when about to start on our first mission, called upon President Young, and asked him if he had any counsel to offer us; he replied, "teach the people, wherever you go, the necessity of present revelation."

The importance of this is obvious to every reflecting mind. The orthodox churches of our day take shelter under the comfortable conclusion that no more revelation is needed, and that no more revelation is permitted by the ancient Scriptures; and further, that those who have the presumption to claim the blessing of present revelation, render themselves liable to all the plagues written in the Revelation of St. John the Divine. With these views inculcated in their minds from youth up, by their parents and preachers, however honest and pure of heart they may be, they cannot believe in a divine record like the Book of Mormon, or any other modern revelation, until they are made to see the error of this false notion. Hence it is plainly to be seen that the necessity of present revelation is the first point upon which honest inquirers must be satisfied before they can feel at liberty to believe the great truths connected with the ushering in of the dispensation of the fulness of times.

The fact that no doctrine of the Gospel is fully explained in the Bible, so that all people understand it correctly and alike, is one of the strongest reasons for the necessity of present revelation. But as no reasons, however strong, can be sufficiently so, if it is prohibited by the word of God, let us see whether there really exists any prohibition in the word of God to his giving more of his will to man. The Scripture bearing the strongest appearance of this is found in Revelation xxii, 18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Now, what book was here meant to which nothing was to be added? Was it the Bible? No, for there was no such book in existence at that time as the Bible, nor until

many years after this injunction was given. Some of the epistles now contained in the New Testament were scattered among all the churches of Asia and Palestine, while others were not yet written, so that it could not be the Bible that was meant by John when he said, "Whoso addeth to the words of this book," &c., but it must have been that particular book, the Revelation, which he was then completing, that was contemplated in the commandment.

If it were possible that the Lord intended there should be no more Scriptures given after the writing of that Revelation, then the Gospel of St. John must be rejected, because it was written several years after the Revelation, and John was liable to have the plagues which were written in that book added to him, because he added his Gospel after the Revelation was written; but the fact that he wrote his Gospel afterwards, is good and sufficient proof that it was not meant there should be no more revelation given, no more Scriptures written, or that the Lord would do no more great things in the earth, but only to prohibit any addition to that particular Revelation.

The same may also be said of the Lord's commandment to Israel through Moses, in Deuteronomy iv, 2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it," &c. Now it is evident that the Lord intended this to prohibit any addition to the law only, and not to prohibit all further prophesyings, for if so, all the prophecies of the Old Testament, as well as the New, would have to be set aside as forbidden, and no sane person could take this view of it. So far from Moses and John taking the view that the schools, professors, and Christians of the present day take of the discontinuance of revelations and prophecies, Moses said he "would to God that all the Lord's people were Prophets," and prophesied himself that the Lord would raise up a Prophet like unto him, meaning Christ; and John, some eight or ten years after the Revelation, wrote his Gospel, knowing there was no good reason why he should not, for it had been given in the Revelation itself, chap. x, verse 11: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." From these sayings we see plainly that Moses and John considered the way was perfectly clear for more revelations and prophesyings, as indeed it was, and is to-day, and ever will be.

The Bible is replete in every part with promises of revelation, prophecies, visions, and marvellous wonders to be wrought in the latter times. Jesus said, Math. xxiv, 14: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Paul, also, in contemplating our great latter-day work, said, Eph. i, 10: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him." John, also, in the famous Revelation which Christians believe forbids more revelations, in the 14th chap. and 6th verse, teaches that another angel was to come "having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," and this was not in his day, nor in any previous day, but as is shown in the 4th chap. 1st verse, "which must be hereafter," alluding to the day in which we live.

From the foregoing we see unmistakably that instead of these great Prophets and Apostles declaring anything against further revelation, they all taught that there was to be revelation, ministering of angels, and a restoration of the Gospel of the kingdom, which kingdom is now set up, and the Gospel thereof ye Elders of Israel are now preaching to the nations of the earth; and one of the

greatest obstacles you have to contend against is, the popular opinion that there is to be no more revelation.

Another supposed objection to further revelation is contained in Paul's words to Timothy: "From a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation." Let us inquire how could the law of Moses and the prophecies of the Old Testament, which were all the Scriptures that Timothy had known from his youth up, make him wise unto salvation? Simply by showing him that Christ was to come, and by directing his attention to the new dispensation, so that he might discern it when it should come. Surely the Scriptures could not baptize Timothy for the remission of his sins, nor confirm upon him the Holy Ghost by the laying on of hands. They could only be to him a "sure word of prophecy," unto which he, and all others who are seeking after truth, would "do well that they take heed until the day dawn, and the day star (which is the Holy Ghost) should arise in their hearts." If, indeed, as Christians now-a-days would have us believe, that the Old Testament Scriptures were able to save Timothy, they could save us as well. Then what would be the use of the writings of Paul and the other Apostles, which are now considered quite as good Scriptures, and rather better, than those which Timothy had? Take whatever view we can, from the Bible, of the proposition that there is to be no more revelation, it turns out in every way ridiculously absurd. There is no such sentiment conveyed therein, but on the contrary, the book abounds in every part with predictions and promises of further revelations, the most definite and extensive, which are now fulfilling and are yet to be fulfilled.

Having seen that there is no Bible reason for rejecting new revelation, go forward, then, brethren, in the humility and spirit of your holy calling, and testify of the Gospel restored in its fulness and power, of faith in the Lord Jesus Christ, of baptism for the remission of sins, of the laying on of hands for the gift of the Holy Spirit, of the various doctrines and ordinances of the Gospel, of the divinity of the Book of Mormon, and of the mission of the Prophets Joseph and Brigham, and the Apostles also, as the Holy Spirit shall direct and aid you, and all this not because it is Scriptural, although it is abundantly confirmed by both the Bible and the Book of Mormon, but because it has been revealed unto you in your day, and because you have been authorized and commanded to do so. Therefore, as has been committed to us, so we deliver unto you, that you teach the people the necessity of present revelation.

ARRIVED.—Elder Brigham Young, Jun., and his lady, together with Elder John W. Young, arrived in the city last evening (Sept. 24th,) by the eastern stage. They were all in excellent health and will be welcomed home by their numerous friends and by the community in general. We understand they left the emigrant train at Independence Rock.—*Salt Lake Telegraph*.

NOTICE.—The Manchester District Conference will be held in the Temperance Hall, Grosvenor-street, Manchester, on Sunday the 3rd of November, prox. The Saints in the District will please take notice, and govern themselves accordingly. A full attendance is requested, as far as practicable. Morning service at 10.30.

A. MINER, District President.

CORRESPONDENCE.

AMERICA.
Great Salt Lake City,
Sep. 15, 1867.

Dear brother Franklin, —No very wonderful events, in connection with the history of Utah, have been chronicled for a little time past. The President and party are travelling pretty extensively among the people, and doing much good. Their journeyings and teachings you find recorded in the papers of this city, of which, further, I need not now write.

The grasshoppers have taken quite a share of our late crops, but the wheat crop is mostly saved. We need not want for bread.

It has required considerable energy to keep up a healthy state of business generally through the season. The summer is wearing away with but little prospect of improvement. Money is very scarce. Heavy freights are arriving, and not money to pay freighters readily. All business is crippled, and business men are experiencing a severe ordeal.

Last night we had a heavy rain, the first for some time, and with it has come quite a change. The day is cloudy and cold with chilling winds, reminding one that autumn has really come. A fire in the house is almost required to be comfortable. The change of the season has brought with it considerable sickness among children and many deaths. The quality of fruit has been much injured by the grasshoppers. The leaves having been stripped from the trees, the fruit has wilted instead of ripening in many cases, affecting, no doubt, its *healthful qualities*, and making it questionable whether it will keep as well in winter. A serious blight has followed the march of that innumerable and devastating army. Serious consequences are anticipated for next season, as they are leaving the soil literally stuffed with their eggs in many places. There is, however, a large supply of flour on hand, and no prospect of any extensive market to take it away. The destruction of much of the corn crop, and the demand for oats and

barley, will make wheat the principal article for food both for man and beast, and we cannot say that we have any too much of it in view of future prospects.

Indian depredations have not entirely ceased. We hear of talks for peace, even by Black Hawk, and the next we hear is "Indian murders," "shot by Indians," &c. When this state of things will cease I know not, only as it shall please the great Overruler of all things to stay the wrath of the savages, and order peace to dwell in some small portion of the land where his Saints are. The Prophets declare that his people should be blessed with the abundance of *peace and truth*, but as yet neither abound where the savages reign. We will pray for the time to come when this prophecy shall be fulfilled. Companies of men are in Sanpete yet from this city and county, having been months away. General Pace has the supervision of military affairs in that section of country. Major-General Burton, of this district, has also paid it a visit on two or three occasions during the season.

Our new Tabernacle will be in readiness for the October Conference, three weeks hence. It is onward to completion at a very rapid rate, nearly three hundred men are employed. The platform, raised about 4 feet, occupies about one-third of the space, and is in the west end. About one-third of the centre is level floor, and from that the floor raises gradually to the east end. It will all be seated with easy and comfortable seats. The Bishop's stand is in the centre of, and directly under, or in front of, the raised portion, and on the level floor. In the front and centre of the platform is first, the seat for the Presidency of the Stake, in rear of that, the seat for the Quorum of the Twelve Apostles, and in rear of that again, the seat for the First Presidency, each raised above the other, and directly in rear of all, the immense organ on a platform still higher, while the choir will be seated on either side and in

front of the organ, in the rear of which are two entrances to singers' seats. This building may justly be considered the wonder of the American continent in architectural achievements. The ceiling is full of small round ventilators, which pleasurably add to its appearance, and with the many large side doors and windows, will make a very healthy and airy place for summer, even with densely crowded audiences.

I do not purpose to make of this a lengthy communication, but may find

time to write you soon relative to the general tendency and spirit of the instructions publicly given to the people by the leading Elders.

All are well of our kindred in this neighborhood, and so far as I know of those abroad, except the maimed, (William Henry) who is perhaps doing as well as possible.

With love to the brethren with you in the office, and all who are true to our Father's kingdom, I am yours, brotherly,

S. W. RICHARDS.

DIXIE FAIR.

(Semi-Weekly Telegraph.)

St. George, Sept. 9, 1867.

Friday and Saturday of last week were glorious days for Our Dixie. The Gardeners' Club Fair for Southern Utah was held in the Hall in this city.

At one o'clock the doors were opened to the public, and for two hours the rooms of the Hall were well filled. Doors were then closed, and the work of receiving and arranging went forward, as the specimens from some of the more remote settlements did not arrive in time in the fore part of the day.

At 10 o'clock on Saturday, a multitude had gathered and doors were again opened, when a dense throng pressed their way in and enjoyed a feast of the sight, for such a sight—such show of fine fruits, was never before seen in these inland mountain valleys.

The great points of attraction and interest leaned strongly towards fruits, manufactured fabrics, and articles for apparel and household use. Among the fruits the

GRAPES

took the lead. There was no extensive variety bearing this season, the Black Hamburg, Black Cluster, White Raisin, Isabella, White Chasselas, Old Mission, and several varieties of seedlings were the principal. The Hamburg in size and flavor led the list, whilst two pound clusters of the

Old Mission, in all their juicy ripeness, looked exceedingly tempting, and the white grapes, the Isabellas and other sorts, were hard to be excelled, either in size or flavor. One specimen of Isabella, grown by brother Jeffreys, in this city, was the largest I ever saw, the berries measuring nearly an inch in diameter.

It was truly encouraging to behold so many excellent specimens of Dixie's staple fruit, when it is remembered that this barren and forbidding region was first settled but a few years ago, and all the trees, cuttings, and vines, had to be imported, from which to get a start. At present there are over 50 varieties of grapes started on trial, from which we expect to select those best adapted to our soil, climate, and markets. Most of the best varieties from other countries are included in the list of those we have imported.

The next attraction in fruits was the

PEARS,

of which there were eight varieties, some of which were large and of exceedingly fine flavor, so far as their ripeness permitted us to determine. The number of specimens was sufficiently large to indicate this region as one where the pear will thrive and give fruit of much excellence.

There were many specimens of

APPLES,

but the season being too late for early

varieties, and the later not being ripe, the tasting was not as satisfactory as the sight, for many were large and fine, Greenings, Spitzenburgs, Rambos, Baldwins, and many other sorts were recognised in the various piles and baskets.

The various hues of

PEACHES,

red, purple, yellow, and white, gave a pleasant feature to the exhibition, a great many specimens being entered. We examined many seedlings of great size and excellence, without doubt a better exhibition of that fruit than has previously been made in the Territory. In this section the peach crop is far inferior to that of previous seasons, yet very many new and fine seedlings added greatly to that feature of the exhibition.

There were several sorts of

PLUMS.

Imperial Gage, Magnum Bonum, Damson, and a species of the wild plum were the most attractive. The latter was of superior flavor and well deserving a place in the orchard and nursery. We noticed with pleasure one

POMEGRANATE,

grown on a small bush in brother Oakley's garden. It being immature, we were unable to determine its value in the list of fruits.

It was pleasing to notice two lots of second crop strawberries, which, though now out of season, are always in time.

Why quinces and figs were not on exhibition, we are unable to say, for we know they are growing in the country. The show of

TEXTILE FABRICS

was very fair, and the specimens were highly interesting, eclipsing, in many instances, eastern manufacture. There were cassimeres, casinets, plaids, jeans, cottonades, linens, checks, cotton stripe, hickory, denims, gingham, osnaburgs, bagging, carpets, shawls, coverlets, &c., some specimens being really nice, especially several from Rockville and St. George.

The specimens of

NEEDLEWORK

and fancy goods, patchwork, &c., were not only numerous, but very creditable, among which we especially noticed

a crotched bed spread by a young lady in this city, and a table cover by a lady in Virgin City, both of Dixie cotton. Some of the specimens of patchwork were very intricate and beautiful; also a spread in Berlin wool, embroidered lace and muslin, a beautiful hearth rug of rags made by a young lady of St. George, a beautiful lady's net, and in fact many other articles were well deserving notice.

There were four specimens of cotton yarn from President Young's factory, excellent, several specimens of colors in cotton and wool, a bundle of soft yarn, made of dog's hair, some specimens of cotton hose, firm and creditable.

The vegetable and grain department was not so full as one could wish, yet the specimens present were as good as we have seen in the mountains, in many cases. Water-melons large and fine, corn, both in stock and ears, husked equal to that from the prairies of Iowa, wheat, large, full, and clean, a bundle of rice was quite attractive, and specimens of sorghum, large reed canes, near 20 feet in length; specimens of sweet potatoes were large, smooth, and fine, and merited attraction.

The exhibition of manufactures, machinery and stock, was rather meagre, to the discredit of our artisans. A few fine specimens of furniture from George Lovekin of this city were very nice. A waterwheel made by S. Adams was an intricate piece of mechanism.

There were some specimens of native wines from a grower in this city, that were highly appreciated by the tasting committees, as well as one specimen of currant brandy.

The specimens of castor oil, just manufactured by the Dixie Oil Co., were very limpid, clean, and otherwise pure, and from the style of tasting, we doubt whether it could be kept long in the house where there are children.

Some fine horses, colts, and hogs, were reported by the committee.

The curiosity department was very attractive.

As we write from memory, we have doubtless left unnoticed many deserving objects.

Excellent order and decorum were observed throughout, and the utmost good feeling prevailed.

The tables in the hall were so arranged that each settlement, town, and city, separately exhibited their fruits.

ST. GEORGE

had the largest and fullest collection, comprising the whole list named, also almonds.

WASHINGTON

exhibited fine specimens of Mission grapes, apples, peaches, and plums.

SANTA CLARA

had good specimens of white grapes, peaches of excellence, and plums.

TOQUERVILLE,

claiming to be par-excellence in growing fruits, and grapes in particular, exhibited a lone basket of half-a-dozen nice peaches, and three beautiful pears from A. E. Dodge. This slackness shows either a want of interest or energy in the citizens in one of the most important elements of our prosperity.

VIRGIN CITY

table was supplied with apples, pears, and plums of excellent size and quality.

ROCKVILLE

exhibited apples, peaches, grapes, plums; also, we believe, pears.

PINE VALLEY

as yet grows no fruits. Some fine

specimens of boards, shingle and lath, however, were on hand.

HARRISBURG

exhibited a few specimens of Mission grapes, peaches, &c.

It is due to some of the distant settlements to say, that the difficulty of transporting ripe fruit placed them at a great disadvantage in quality as well as quantity.

There were two beautiful specimens of delicious honey in the comb—one from St. George, the other from Washington.

One hour after the doors were closed, all except fruits and eatables were removed and doors opened, and exhibitors were admitted to

THE FEAST.

The crowd was rather dense, and fruits, pastries, and sweetmeats vanished in a magical manner, and in an hour the huge pile had melted away.

At three o'clock the multitude collected at the Bowery, and the old and the young went forth in the dance till all were satisfied.

In the evening a very pleasant party in the hall finished up the two days' amusement. Credit is due the three bands—brass, martial, and cotillion, for the share of the amusement they furnished.

J.

SUMMARY OF NEWS.

ADVICE TO PARENTS.—Josh Billings says: "Tew bring up a child in the way he should go, travel that way yourself."

SINGULAR FACTS IN HUMAN LIFE.—The average length of a life is about 28 years. One quarter die previous to the age of seven, one-half before 17. Only six of every 100 reach the age of 65, and not more than one in 500 lives 80 years. Of the whole population on the globe it is estimated that 90,000 die every day, about 3,700 every hour, and 60 every minute, or one every second. These losses are more than counterbalanced by the number of births. The married are longer lived than the single. The average duration of life in all civilized countries is greater now than at any anterior period. Macaulay, the distinguished historian, states that in the year 1685—not an unhealthy year—the deaths in England were as 1 in 20; but in 1850, 1 to 40. Lupin, a well-known French writer, states that the average duration of life in France, from 1776 to 1846, increased two days annually. The rate of mortality in 1781 was 1 in 29; but in 1850, 1 in 40. The rich live on an average 42 years, the poor only 30 years.